THE MISERY OF A *DESERTED PEOPLE.*

Opened in a

Sermon

Preached at *Pauls* before the Lord Major, Aldermen, and Common-Councel, *Decemb.* 2. 1659. Being a day of solemn *Humiliation* by them appointed.

By EDWARD REYNOLDS, D. D.

LONDON,
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To the Right Honourable *Thomas Aleyn* Lord Major of the City of *London*, the Court of Aldermen and Common-Counſel.

Right Honourable,

WHen *I was by you called to bear a part in that ſeaſonable and neceſſary ſervice of your late ſolemn* Humiliation, *I conſidered the ſad condition whereunto theſe Nations were reduced, the many and great provocations which we have been guilty of, the miſerable commotions and earthquakes, which have not*

onely shaken, but even dissolved our foundations, *and made them* all out of course. *I seriously looked back on the dark and gloomy providences of God amongst us, the untimely death of Princes, the dimdiating and dissolving of Parliaments, the frequent expirations and vicissitudes of Governments, the horrid Apostasie, Atheisme, Scepticisme, Indifferency, Prodigies of phrenetick and pernicious Opinions, whereby multitudes have played the wantons with as glorious a light of Orthodox Religion, as any Nation under heaven enjoyed; the defaming of Ministry, decrying of Ordinances, incroaching of many Romish doctrines under a disguize, and other like distempers, whereby we are become an hissing and astonishment to the Nations round about us. In a word, It seemed unto me, That the Scene of the* ten Tribes *was translated into these Nations, and that we were making hast to be a* Jezreel, *a* Lo-Ru-

Ruhamah, *and a* Lo-Ammi, *as they once did.*

And therefore, though my habitual disposition usually lead me to Arguments, which have more of mildnesse and gentlenesse in them, as remembring the counsel of the Apostle, to instruct in meeknesse those that oppose themselves: *yet I thought it a duty, little lesse then absolutely necessary, in such a day of trouble and rebuke, to set the Trumpet unto my mouth, and to represent unto you, the doleful condition of a* Deserted people, *and withall the sad misgiving feares (whereunto the Symptomes of these sick and sinfull Nations did lead me) least the* Lord *were now departing from such a People, who after an hundred years possession of the Gospel, did still so wantonly abuse it, and walk so unworthy of it.*

Yet if any man shall say unto me, that

that it ſhall not be ſo, that the Lord will ſtill own us, and continue his preſence with us: I ſhall anſwer as once the Prophet Jeremy *did*, Amen, The Lord do ſo, *the Lord forbid that I ſhould deſire the* woſull Day, *or with* Jonah *be diſpleaſed with the patience and goodneſs of God. Farre may this Sermon be from a* Prophecy *or prediction, let it be onely an* Inſtruction, *and a warning unto us. But certainly the maturity of our ſinnes, and the face of our diſtempers do ſo farre threaten us, as that we ought thereby to be awakened to cry mightily unto God, and to hold him faſt, leaſt he be* weary of repenting, *and after ſo many deſpiſed mercies, take at laſt the* plumb line *into his hand, and refuſe againe to paſs by us any more.*

If hereunto this weak ſervice of mine may be any way uſeful either to

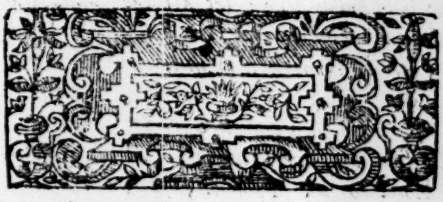
City

City or Countrey, to Magistrates, Ministers, or people, I shall have abundant cause to blesse the Lord, to whose gracious presence and protection, in these dangerous times, I desire in my daily prayers to commend these three Nations, and this great City, and so to be

From my Study,
Decemb. 10. 1659.

Your most humble and
faithful servant in the work
of the Lord,

EDW. REYNOLDS.



Hos. 9. 12.

Yea, woe also to them when I depart from them.

WE finde in the Law of *Moses* that in several cases the *Priests* of the Lord were to sound the *Trumpets* unto the people to summon and awaken them unto the special duties which God called for, *Numb.* 10. 1---10. And in like manner the Lord commandeth his Prophets *to lift up their voice like a Trumpet, and to set the Trumpet unto their mouth*, Isa. 58. 1. *Hos.* 8. 1. One end of blowing the Trumpet was to give *warning* to the people of any approaching danger, that they might timely

 prevent

prevent and escape it. *Joel* 2. 1. *Blow ye the Trumpet in* Zion, *and sound an alarme in mine holy mountaine: let all the Inhabitants of the Land tremble: for the day of the* Lord *cometh, for it is nigh at hand.* This is one special duty of the *spiritual Watchmen*, Jerem. 6. 17. *I set Watchmen over you, saying, hearken to the sound of the Trumpet. Sonne of man, saith the* Lord *to the Prophet, I have set thee a Watchman to the House of* Israel, *therefore thou shalt heare the Word at my mouth, and warn them from me.* See *Ezek.* 33. 2---9. as *Elisha* gave the King of *Israel* warning of the King of *Syriahs* counsels against him, 2 *Reg.* 6. 9. This charge *Jehoshaphat* gave unto the Priests and Levites, that they should *warne the people not to transgresse*, least wrath come upon them and their brethren, 2 *Chron.* 19. 10.

When ruine was hanging over *Nineveh*, *Jonah* is commanded *to cry* against it, *Jonah* 1. 2. Crying sinnes call for crying preachers; and when He slept in that terrible tempest which was upon the ship, the Master of the ship awakened him, *What ailest thou O sleeper? arise and call upon thy God*, Jon. 1. 6. We have had amongst us the *confused noise of the battel of the Warrier*, and *garments rolled in blood*, the *noise of the ratling of the wheeles, and of the prancing of the horses, and of the jumping*

Isa. 9. 5.

Nahum. 3. 2, 3.

iumping of the Chariots, of the *bright sword*, and the *glittering Speare*. And this should have awakened us to returne, and to seek the Lord. For certainly it is *through the Lords wrath, that the people of a Land are as the fuel of fire, no man sparing his brother*: But his anger is not turned away, his hand is stretched out still. And if our eares were well awakened, I feare we should heare a more dreadful noise then that of the Warriar, the noise of the *wings of the living Creatures*, Ezek. 1. 24. the glory of the Lord in his Church threatning to *depart* from us, as he did from his people *Judah*, Ezek. 9. 3. 10. 18, 19. 11. 22, 23. I have therefore made choise of these words of this Trumpet-sounding Prophet *Hosea*, that we may be awakened to cry mightily unto God, and to hold him fast, and not let him go, to repent and *do our first works*, least he come quickly and remove our Candlestick out of his place, as he threatned to do unto the Church of *Ephesus*, Rev. 2. 4, 5.

Isa. 9. 19.

In this Chapter we have an enumeration of several *sins* of that people, and several *judgements* denounced against the same. The sinnes are, 1. *Idolatry*, going from God, ascribing their plenty to their superstition, *ver.* 1. 10, 15. 2. Entertaining and *believing false prophets*, ver. 7, 8. 3. *Profundity of*

desperate wickednes, as that of *Gibeah*, Judg. 19. *v.* 9. 4. *Carnal confidence* and security, *v.* 1, 13. 5. *Wickednesse of Prophets* who should *teach* others, *v.* 7, 8. of *Princes* who should *punish* others, *v.* 15. and of the *People*, ver. 17. and all these sinnes aggravated by Gods ancient *Love* unto them, *v.* 10.

The *punishments* denounced, *v.* 9. and now presently impending, *v.* 7. 1. *Scarcity of corne* and wine, which they promised themselves by their Idolatry, *v.* 1, 2. 2. *Expulsion* from the Lords Land, into the Land of Enemies and Idols which they loved more then the Lord, *v.* 3. 3. Eating polluted and *interdicted meats*, as they had polluted the Land, *v.* 3. 4. *Ceasing of Sacrifices*, and impurity of them, displeasing to God as the bread of mourners, which was not to come into Gods house, *v.* 4. 5. No celebrity or *solemne Festivals*, v. 5. 6. *Horrid vastation*, flight, death, burial in *Egypt &c. v.* 6. as *chap.* 10. 8. *Isa.* 34. 11--15. 7. *Slaying of children* from the conception to the birth, from the birth to youth, Educated for murtherers, *v.* 11, 12, 13, 14, 16. 8. *Gods departure from* them, *hating* them, *loving* them *no more*; driving them from his house and presence, *casting* them away, *verse* 12, 15, 17.

With

With all which there is a double *prolepsis* or prevention of an objection. 1. They were at this time *joyous*, and in great prosperity under *Jeroboam* who flourished more then any of the Kings of *Israel*. This vaine security he removeth by assuring them that the dayes of *visitation and recompence were come*, ver. 1,7. 2. They were *strong like Tyrus*, and their place was secured by the impregnablenesse of it. But this should not prevent the judgement, the murtherer should finde out their children, the beloved fruit of their womb, v. 13,16.

The words of the Text containe the sorest of all these judgements. God may love and adopt a people, own them for his, vouchsafe his *presence* to them, be a *Sanctuary for them*, in *a Wildernesse*, in *Babylon*, when he feeds them with bread of affliction, and water of affliction, *Deut.* 8. 15,16. *Exod.* 33. 14. *Ezek.* 11. 16. *Isa.* 30.20,21. But this is the uttermost misery which a people can be exposed unto, to have the Lord *hate* them, *love* them *no more*, *drive* and *cast* them out, and *depart* from them; a comprehensive judgement, a doleful *Epiphonema*, *though* they have famine and banishment, and desolation, no sacrifices, no festivals, no children, yet the *woe* never comes till God cast them away, and depart from them, *Yea*, *woe*

also

also to them when I depart from them; Or *when I remove my Glory* or Divine Majesty from them by the which I have dwelt amongst them, or been neere unto them. So the *Chaldee* reads it.

The *seventy and Theosion* render it, *my flesh is from them*; which the Greek Expositors understand as a mitigation of the woe, though their own children should be cut off, yet he would be borne in the flesh of them; *and Petrus Galatinus* chargeth the Jews with a false punctation of this word *Besuri* for *Besari*, out of an hatred of the great mystery of the Incarnation. But learned Interpreters do *generally reject this Version*, and render it *Væ etiam ipsis in recedendo me ab eis, or cum recessero ab eis*; which the sense of the context evidently requires, by comparing it with, *v.* 15, 17. for though the middle letter be *Shin* for *Samech*, yet that mutation is very *frequent, for Letters* of the *same sound and Organ* to be put one for another; as learned men have observed.

Galatin. de Arcan. Cabbal. v.r. lib.1. c.8.

The words then are a prediction and denunciation of Gods departure from his people for their sins. Wherein are visible these two parts. 1. The *judgement threatned*, Gods departure from them. 2. The *misery consequent* thereupon. Ye *woe also unto them* when I depart from them. It is a miserable

rable thing for mens children to flee away and depart from them, or after they are brought up to be preserved for the murtherer: But if God continue his presence, all other comforts are comprized in that. *Job* could blesse God when all was gone, because the Lord had not forsaken him, *Job* 1. 21. and the Apostle, *All men forsook me, but the Lord stood with me*, and strengthned me, 2 *Tim.* 4. 16,17. But when corne and wine, sacrifices and oblations, countrey and dwelling places, Tabernacles and delights, Children and the beloved fruit of the womb, the Glory of that people, are all gone, then for God to go after them, and depart too, and to withdraw his Majesty and presence from them, to hate them, to love them no more, to cast them out of his sight, this is a *cumulated woe*, *etiam væ*, a Woe that doth consummate all the other woes, that leaveth no room for another, or a greater, *Ye Also woe* unto them, when I depart from them.

Here then that we may rightly understand both what it is for God to depart from a people, and how great a woe and judgement it is, It will be necessary to enquire *what it is for God to be present* with a people, and *how great a mercy* that is; for contraries do notably open and illustrate one another.

There

Gods presence with his Church.

There is a twofold *presence* of God, the one *General* by the *immensity* of his nature as he filleth all *places*, Psal. 139. 7---12. The other *special*, gracious, comfortable as he is in his *Church*. This presence of his hath been various, according to the different ages and states of the Church.

1. Typical in shadows and representations. The *Ark* an Embleme of Gods presence, who is said to dwell between the Cherubims, *Psalme* 80. 1. there he promised to *meet* with them, *Exod.* 29. 43, 45. It is called his *dwelling place*, Psalme 76. 2. his place, his presence, 1 *Chron.* 16. 27.

2. Energetical, in powerful and *mighty operations*, the bush burning and not consuming, the opening of the red sea, the thunders and lightnings on *Sinai*, the mighty works between *Egypt* and *Canaan* were all evidences of Gods presence with *Israel*, Psalme 68. 7, 8.

3. Bodily, *manifested in the flesh* by the incarnation of the Sonne who was the *image of the invisible God*, *Col.* 1. 15. 1 *Tim.* 3. 16.

4. Spiritual, by sending forth the *Holy Spirit* after the Ascension of Christ, as another Comforter upon the Church, *John* 14. 18, 19.

And

And thus he is present with his Church by spiritual *Ordinances*, and by spiritual *operations*. 1. By spiritual *Ordinances*, in which God is said to be, 1 *Cor.* 14.25. and *Christ to preach*, Eph. 2.17. and to be evidently set forth, *Gal.* 3.1. to be with his Messengers to the end of the world, *Mat.* 28.20.

2. By spiritual *operations*, which are of three sorts, *viz.* works of { Providence. Grace. Comfort.

1. In works of *providence*, by his power, authority and wisedome, ordering and reducing all the contingencies, commotions, and events of the world to the good of his Church, and subversion of the Kingdome of darknesse, *Isa.* 59.19. *Zach.* 4.6.

Agit spiritus Dei & per bonos & malos per scientes & nescientes quod agendum novit & statuit. Aug. Qu. Evang. l. 7. q. 49.

2. In works of *Grace*, whereby Christ *dwells* in believers, illightning their mindes, bending their wills, subduing their lusts, erecting a tribunal and judgement seat in their hearts, giving accesse unto, and communion with the Father and the Son, *Gal.* 2.20. *Ephes.* 3.17. for the work of the Spirit is to bring God and Christ unto the soul as his *Temple*, wherein he delighteth to dwell, *Isa.* 57.15.

3. In works of *Peace* and Comfort, in which respect he is called the Comforter, *John* 14.16. 16.7. and the *Reports* which

he makes of God and Christs to the soul, are called the *Comforts of the holy Ghost*, *Act.* 9. 31.

Now the Spirit doth bring the consolations of God to the soul of a beleever, as a *Witness*, A *Seale*, An *Earnest*, A *Seed*.

1. As a *witnesse*, He testifieth our Adoption, and the truth of the promises, causing the heart to acknowledge Gods fidelity in them, *Rom.* 8.16. 1 *Joh.* 5.6,8.

2. As a *Seale*, he ratifies our title and Gods grant to those promises so attested, *Eph.* 4. 30. God by his Spirit sealeth and marketh his own children for himself, *Isa.* 43.21. *Ezek.* 9. 4. and so secureth their hearts that he is theirs, 1 *Joh.* 4.13.

3. As an *Earnest* and pledge of those glorious things the truth whereof he *witnesseth*, and the property whereunto he *sealeth* to believers, giving livery and seizen, and in part possession *per primitias gloriæ* unto them, *Rom.* 8.23. *Eph.* 1.14.

4. As a *Seed* of God, or vital root of grace and comfort, when through corruption grace may be abated, or comfort overclouded, *Psal.* 97.11. 1 *John* 2.9. In these things standeth the presence of God in his Church.

The frutes thereof.

The *greatnesse of this mercy* to have the Lord thus graciously present with a people is more then the tongue of a man or Angel is able

able to expresse. These are some few of those unspeakable benefits which usually come along with it.

1. Manifestation of himself, and of the secrets of his love and counsel to the Church, *John* 14 21. he shews unto a soul the *salvation of God*, Psal. 50. 23. comes and *sups* with it, *Rev.* 3.20. brings it into the *banquetting* house, *Cant.* 2. 4. unto a feast of fatted things. The Ordinances make the Church *an Eden*, a *Paradise*, no tree of life, nor meanes of salvation out of that garden.

2. Cohabitation and gracious converse with the soules of men, having his abode in them, *John* 14. 23. It is a rich mercy, as *Galeacius* said, to have but one hours communion with God; but when he dwells in his Church, as *in setled place*, 1 *Reg.* 8. 13. *Psal.* 68. 16. and makes a soul or people his *Temple*, this is truly the glory of such a soul or people, 1 *Sam.*4.21.

3. Protection and defence, If God be with us, who can be against us? If he be in the midst of us we shall *not be moved*, Psal.46.5. the Lord will *cover* his people all the day long, the beloved of the Lord shall dwell by him in safety, *Deut.*33.12.

4. Intimate delight and dearnesse; where the Lord dwells he delights. He taketh

pleasure in those that feare him, his desire is towards them, Psal. 147. 11. *Prov.* 11. 20. *Cant.* 7. 10.

5. Supplies of grace, strength, ability, and assistance unto duties; Christ comes not to naked walls, he *beautifies* the place of his abode, and makes it *glorious*, Psalme 149. 4. *Isa.* 11. 10. and makes us strong in the power of his might, *Eph.* 6. 10.

6. Victory, he comes to the soul as *Joshua* to *Canaan* to *dispossess* the *ancient Inhabitants*, Zac. 14. 21. *Ezek.* 28. 24.

We have briefly considering the Glory and honour of a people, who have God thus with them as their God, owning them, comforting, blessing, defending, encamping about them; for it is *nearnesse unto God*, and the enjoyment of righteous Lawes and holy Ordinances, which makes a *Nation great and honourable*, Deut. 4. 7, 8. Isa. 43, 4, 5.

What it is for God to depart.

Let us now proceed to consider what it is for God to *depart* from a people, and how great a woe it bringeth along with it.

1. We must remember, that the *Catholick and universal* Church is *indeficient*, though not in its own Nature (for by the same reason that any particular Church may fail, all may) yet in regard of the *promises* which are made unto it, That the *Gates of Hell*

Hell shall not prevaile against it, *Matth.* 16. 18. That Christ will be with it to the end of the world, *Mat.* 28. 20. Of the Kingdome of Christ there shall be *no End*, Luke 1.33. Christ will alwayes have a people on the earth to serve him. His Throne shall be *as the Sunne*, and as a faithful witnesse in heaven, *Psalme* 89. 36, 37. These are promises made to the universal Church, and to all who should throughout the world believe in Christ, as *Chrysostome*, *Austine*, *Prosper*, and others have expounded them.

Chrysost. in Mat. 5.1,2. & in Mat.28. 20. Aug. Epist. 80. Prosper de vocat. Gent.l.2.c.1

2. We say that *particular Churches are defectible*, They may fall from God; and God may depart from them. He hath not to any particular Church or Nation made an absolute promise of abiding with them for ever. No Church ever did challenge this Priviledg but the *Romane* Church, which yet the Apostle warneth to take heed, *least God spare not them*, as he spared not the natural branches, but brake them off, *Rom.* 11. 20, 21. This Truth we finde verified in the examples of the ten Tribes, who were at last *Lo-ammi*, quite unchurched and cast off by God, *Hos.* 1. 9. and of the Jewish Church, the natural branches, from whom the Kingdome of God hath been taken, and wrath come upon them to the uttermost, *Matth.* 21.43.

1 *Thes.*

1 *Thes.* 2. 16. according as God threatned if they forsook him, he would forsake them, 2 *Chron.* 15. 2. And in those famous Churches of *Asia*, from whom the Candlestick is removed, and they swallowed up in the deluge of *Mahumetanisme.*

3. For opening this sore judgement of Gods departing from a people we may observe, That the Scripture setteth forth *Desertion* unto us three manner of wayes. In a way of *propitiation.* In a way of *probation*; And in a way of *punishment.*

1. In a way of *propitiation.* So God the Father *forsook Christ* in his Agony and Passion, when his soule was made an offering for sinne, not because he ceased to love him, or to delight in him, there was no solution of *union*, nor substraction of love or favour, but a with-drawing and hiding of *Vision* and comfort, whereby Christ was to make an attonement for us, by bearing for us the weight and sense of Divine wrath, *Mat.* 27. 46. *Isa.* 53. 4, 5.

Subtractio visionis non solutio unionis Deo Aug. Ep. 12. *c.* 11.

2. In a way of *probation*, when the Lord in some particular case departs from a man *to try him*, and discover his own weaknesse unto him; for if God never so little turne away his face and supportance from us, and suspend the operations of his Spirit upon us, we quickly finde by sad experience that of our selves

selves we have no sufficiency to think or do any thing that is good, 2 *Cor.* 3. 5. thus the Lord *left Hezekiah* in that one particular of the *Babylonian* Ambassadors, that he might have tryal of his weaknesse, and learne to ascribe all his other standing to the grace of God, 2 *Chr.* 32.31. *Psal.* 30.7.

3. In a way of *punishment.* When the presence of God having been undervalued, and his Spirit grieved, and his grace turned into wantonnesse, he doth in anger depart from those who put such affronts and indignities upon him, and thus God forsakes us when *we forsake him*, 2 Chron. 15. 2. and when we behave our selves ill in our doings, he will hide his face from us, *Micah* 3.4. It is an *hiding wrath*, Isa. 57. 17. 59.2. 64.7. for the Lord threatneth darknesse to darknesse to those that walk not in the light when they have it, *John* 12. 35.

This penal desertion is either personal, or publick. *Personal* is when the Lord having endured *with much long-suffering*, the provocations of evil men, and finding his grace still abused, *doth at last depart* from them as he did from *Saul*, 1 *Sam.* 16. 14. and because they will *not be purged*, doth resolve that they shall not be purged, but seales them up under this doleful judgement, that he will

strive

strive no more with them, but let them alone *to be filthy still*, Gen. 6. 3. Hos. 4. 17. Rev. 22. 11. so the Lord forsook *Judas* when he withdrew his restraining grace from him, and left him to go quickly about his wickednesse, to do that now which he had before withheld from doing, *Joh.*13.27. And *Balaam*, when he left him to runne after the wages of iniquity, in wrath as it were granting him to do, what he had forbidden him to do before, *Numb.* 22. 12. 20. 35. When the soul of a wretched sinner hath so long outfaced the light, and withstood the wrestlings of the Word, that at last it contracteth a brawninesse and senselesnesse of it, then the Lord frequently cometh in *with penall induration*, as the consequent of voluntary and *contracted induration*, and as to any spiritual awakenings, and excitations wholly departeth from such a soul. This is the sorest judgement, next to hell it selfe.

Publick desertion, when the Lord forsaketh a *People*, and withdraws his presence *from a whole Church* or Countrey; as when he threatned to remove the Candlestick from *Ephesus*, Rev. 2. 5. to strive no more with the *old world*, Gen. 6. 3. when he calls the *ten Tribes Lo-Ammi*, and will own them for his people no longer, *Hos.*1.9.

This is either *partial*, as when the Lord for-

forsook *Shilo*, but did not cast off all the people, but made that place an example to warn *Jerusalem*, Jer.7. 12, 14. when he threatned to scatter his people, he said he would *leave a few men*, a tenth from the sword, &c. *Ezek.* 12.15,16. *Isa.* 6. 12, 13. Or *total*, as he is said to have cast off the *whole seed* of *Ephraim*, Jer.7. 15.

Againe, it is either *desertion temporary*, when the Lord doth *return with mercy* to a people, and make them as though they had not been cast off; maketh her who had been termed *forsaken* and desolate to be *Hephzibah*, and *Beulah*, Isa. 62. 4. *Zach.* 10. 6. As in *Queen Maries* dayes he seemed to forsake *England*, and in a few years returned to us again: *Or perpetual*; as when he called the name of the ten Tribes, *Lo-Ruhamah*, resolving to *take them away utterly*, and to have mercy on them no more, *Hosea* 1. 6.

Now that we may understand what this penal desertion is, we must note, That it is *not every publick affliction* which the Lord brings upon a Nation or people. He had not forsaken *Judah* when he had sent them into bondage, *Ezra.9.9.* The Lord was a Sanctuary unto them in *Babylon*, Ezek.11. 16. they may be in a wilderness and have God with them, *Exod.* 33. 15. *Paul* was perse-

cuted, but not forsaken, 2 *Cor*.4.9.

Neither doth every *spiritual Judgement* of ignorance or corruption in worship amount to a divine desertion. The ten Tribes a long time after the Calves of *Dan* and *Bethel*, had Prophets sent unto them, and were not presently called *Lo-Ammi*, or forsaken by God.

But the Lord is then said to depart from a people, when he giveth them a *Bill of divorce*, and breaketh off the *conjugal Relation* which he had with them, owns them not as *Members of his Family*, withdraws his *presence* from them, his *Care* of them, and thrusts them out of his *house*; It is a *solemn renunciation and dimission*, resolving to have nothing more to do with them, *Jer*. 3. 8. *Res tuas tibi habe, redde meas*, as *Plautus* expresseth the form amongst the *Romans*, *Collige Sarcinulas dicit Libertus, & exi*. Take that which is yours, leave that which is mine, and get you gone out of my family.

Plaut. in Amphitruo. Act.3. *sc*. 2. *Martial. l*.10. *Ep*.41.51. *Juvenal. Satyr*. 6. *Caius l*.11. *sect*. 1. *de divort. & Rpud.*

It denoteth. 1. A subduction *of Peace* and comfort, withdrawing the evidences of Gods favour from a people. Gods Church is precious and honourable in his sight, *Isa*. 43.4. but when he casts off a people, and gives a Bill of Divorce, he removes from them the Covenant of his peace. A rejected woman hath little sense of comfort from her husband when he turns her out of his doors. 2. A

2. A subduction of his *visible presence* in his *Ordinances*, which are the Glory of a Nation. As when a man forbids any servant of his family to wait upon the woman whom he repudiats. So when the *Ark* of Gods presence was taken, the *Glory* is said to *depart from Israel*, 1 Sam. 4. 22. when the Lord said to the Prophet, Thou shalt not *be a Reprover* to them *Ezek* 3. 26. and to the Apostle, *depart I will send* thee to the Gentiles, *Acts* 22. 21. 13 46. *Acts* 28. 28. when a people *see not their signes*, have not a Prophet left, *Psal.* 74. 9. when the Glory of the Lord is upon the *wing and the wheele*, in motion, *Ezek.* 10. 18. This is a dangerous evidence that God is forsaking a people: for his Ordinances are his presence.

Θεῖα λόγια ἀφ' ὑμῶν ἀφῃρέθη, ὁ τόμος τῆς ὁ προφήτου. *Basil in Isa.* 16. *p.* 1120. *D.*

3. A subduction of *Gifts and graces*, as God withdrew his Spirit from *Saul*, 1 Sam. 16. 4. 28. 15. when a Nation is darkned, the *wisdome* of the wise, and understanding of the prudent is hid, *Isa.* 29. 14. Or the Lord in his severe providence is pleased to lay wise and prudent men aside, that their wisdome shall not be believed or made use of, this is a sore degree of Divine desertion. When men are left to despise the very callings and persons that are eminent for gifts, and cry down the comforts annexed unto those

Job 17. 4.

Tunc etiam fatis aperit Cassandra futuris ora, Dei jussu non unquam credita Teucris. Virgil. Æn.

those gifts, and the Seminaries where they usually are acquired. These are steps of Gods departings from a people.

4. A subduction of defence and *Protection*, when a Nation is smitten, and there is *no healing*, but God takes away his peace from them, *Jer.* 14. 19 16.5. and they in danger of being given into the hands of Enemies, and are as a *speckled bird*, a gazing stock, and a *Ludibrium*, to the birds that are round about them, *Jer.* 12.7,9.

Vid. Aug. contra Julian. Pel. g. l. 5. c.3. Greg. Mor. l.25.c.9.

5. A judiciary *Tradition*, or leaving men to the *vanity* of their own mindes, and the *lusts* of their own hearts, to a *giddinesse* of spirit, and *delusion* of judgement. A sad step this of divine desertion, when men are given up to walk in their owne counsels, *Psal.* 81. 12. and are captivated to strong delusions to believe lies, 2 *Thes.* 2. 11. we have seen what this judgement is for God to depart from a people. It is the *unchurching* of them, sending them back into *Egypt* again, as our Prophet here expresseth it, *v.* 3.6.

The greatnesse of this judgement.

Let us now consider what a fearful *Woe* this is for God thus to leave a people, it is of all other the *most comprehensive*, Eminently containing in it all other woes, as Gods presence doth all other comforts. This the *most comprehensive Promise* in the Co-

Covenant of grace, *I will be their God*. And this the most comprehensive *threatning*, *I will depart, I will love them no more*. The Apostle calls it *wrath to the uttermost*, 1 Thes. 2. 16. The Prophet *wants words* to express it, and veiles it over with this *black* and *dismal intimation*, *Thus will I do unto thee*, Amos 4. 12. when they scornfully ask'd the Prophets what burden they had from the Lord to deliver unto them, the Lord gives them this as a Burden of burdens, a Curse of curses, *I will forsake you, saith the Lord*, Jerem. 23. 33.

1. It cuts off our relation unto God, ye are not my people, *I will not be your God*, Hos. 1. 9. It is the *unfranchizing* of a Church, *Cancelling* their Charter, *Reversing* and extinguishing all their privileges, making them very *Gentiles*, A people without God or Covenant.

2. It consequently cuts off *our Communion* with God; He delights not in us, nor we in him; for though this be the greatest judgement in the world, yet there is this further misery in it, That wicked men choose it, and are well pleased to be without God. They say unto God, *depart from us*, Job 21. 14. They are contented that the holy one of *Israel* should cease from before them, *Isa.* 30. 11.

3. It

Rom. 11. 12, 15, 7.

Ut Tamquam e cum a conspectu Immortalis pulsissent in ejus obtutum, indignationem illisissem, abscedi jussit. Multo autem summum potest ars efficere naturam, cum omnes vitiis nostris repugnans quo digne modo patris voluntas posset exprimere, vel vitiosus caput, & suo cuique animo dedit æstimandum. Quintilian. Instit. l. 2. c. 13.

3. It cuts off the Glory and *Renowne of a People*, which ſtands not in their Seas and Rivers, in their Wealth, or Power, or Plenty, or Trade, or other outward Accompliſhments, but in having *God nigh them*, Deut. 4.6. Chriſt is the *Riches* of the world, *Rom.* 11. 12. Gods favour the *honour* of a people, *Iſa.* 43. 4. when he forſakes them, *their Glory is gone.*

4. It cuts off the *comfort* of all our enjoyments, the pure uſe whereof we have from the favour of God alone, bringeth *thornes* and *briars* in our palaces, maketh our *Table a ſnare*, our *Riches* the fuel of our luſts, our *Quailes* the harbingers of our curſes, our *plenty* nothing but the matter of our pride and our perdition. Wicked men eat their meat as ſwine do, mingled with mire and uncleanneſſe, they eat in darkneſſe and ſorrow, their riches are their *hurt*, Eccleſ. 5. 13, 17. Vanity and vexation, emptineſſe and affliction are the total ſumme of all their worldly abundance, of all the *ſparks which they have kindled*, after which they ſhall *lie downe in ſorrowe*, Iſaiah 50. 11.

5. It Seales us up *under wrath and Judgement*, is the Talent of leade which is caſt on the Mouth of the Ephah. *Zach.* 5. 8. It is the laſt Judgement before

fore the last of all, the very outward Court, or *portall of Hell.* For when the presence and ordinances of God are gone, men are in a *Remedilesse* Condition, *Sick to death* without either physick or Physitian. O, saith Saul, I am sore distressed! the Philistims warre, and God is departed, 1 *Sam.* 28. 15. *Sin* woundeth *Satan* accuseth, *Law* curseth, *Death* pursueth, *Conscience* roareth, *Hell flameth*, and *God* is departed.

6. It shuts out *our prayer*, when Gods back is turned, and his presence removed, then his *Eare is stopped*; when he *shutts us out*, he shutts out *our prayer* likewise. They who are *Lo-Ammi* are Certainly *Lo-Ruchamah.* If no people, no Mercy; There will be a time when the worst of men who now despise it, will cry aloud for mercy; but all in vaine, God will not hear them, because they refused to hear him, Prov.1.28. Jer.11.14. Ezek. 8.18.

7. It shuts out the *prayers of Holy men* for us, when God casts a people out of his sight, he will *not here a Prophet* for them, *Jer.* 7. 16. nay not an Assembly of Prophets, such as were mighty in prayers, as *Moses* and *Samuel*, Jer.15.1. such as have had experince of most glorious deliverances,

as

as *Noah*, *Daniel* and Job, *Ezekiel* 14. 14.

8. It opens an *Inlet for all other Miseries* and troubles, lets loose the *sluces*, and as in *Noahs* flood, breaks up the *fountains of the great deep*. Many evils and troubles shall befall them, saith the Lord, and they shall say, *are not these evils come upon us, because God is not amongst us?* *Deut.* 31. 17. When God is with a people *none can be against them* to *hurt* them. He *sweetens* all their Sorrowes, makes their very *Enemyes at peace*, but when the Glory and the wall of fire is departed, there is a *free approach for all Calamities*, a people are then ripe for destruction.

Now to clear both the Justice and Goodness of God in this sore Judgment, we are to understand.

The manner of Gods departing

1. That the Lord doth not in this manner forsake a Nation or Church *untill*, 1 *They forsake him*, our mercies are from God, our Miseries from our selves. *Hos.* 13. 9. 2 *Chron.* 15. 2. 2. Not untill all *Remedies* have been by them *rejected*, and he wearied with Repenting, so that he can no longer beare being pressed as a cart full of sheaves; 2 *Chron.* 36. 16. *Jer.* 15. 6. *Jer.* 44. 22. *Isa.* 43. 24. *Amos* 2. 13. 3. Nor without first give-

ing

ing *solemne warnings* both by his *Messengers*, and by his more moderate *chastisements*, as we finde, *Amos* 3. 7. 4. 7---12. *Amos* 7. 1---7.

2. That *when he doth* forsake a people; He doth it, 1. *Unwillingly*, It is his strange work, he can scarce bring his minde to resolve upon it. *How shall I give thee up* Ephraim? *How shall I deliver thee* Israel? *&c. Hos.* 11. 8. He speaks against them, and then remembers them againe, *Jerem.* 31. 18. 2. *Lingringly and gradually*, and as it were *cum animo revertendi*, If his people would hold fast and not let him go; so he did in the deportation of the ten Tribes, first in the dayes of *Pekah*, he carried the Land of *Napthali* away into *Assyria*, 2 Reg. 15. 29. And after in the dayes of *Hosea* upon violation of the conditions of service and tribute to the *Assyrians*, he carried the rest away, and removed them out of his sight, 2 *Reg.* 17. 6, 18. 3. Not till he have *marked* his own select people in the forehead and have provided a *Zoar*, *a Pella*, some hiding place and chambers of refuge for them, *Ezek.* 9. 4. *Isa.* 26. 20. 2 *Chron.* 30. 11. or at least fitted them for the external pressure of such a judgement, and *comforted* them with the promises belonging unto the remnant according to the Election of grace; of

which we finde many in this our Prophet. For *either the meek of the earth shall be hid* in the day of the Lords anger, *Zeph.* 2. 3. or though involved in the outward judgement, yet it *shall go well with them*, Isaiah 3. 10.

Now from all this we learne. 1. To Blesse God for the glorious benefit of *his Presence* yet amongst us now for above an hundred yeares; for the possession of his Oracles, the Ministry of his Word, the Seales of his Covenant, the Liberty of his Ordinances, the Mysteries of the Gospel, and uusearchable Riches of Christ set forth before us continually; which things the Angels look into, which Kings, and Prophets, and righteous men have desired to see, and have not seen them. This is so great a mercy, that the Scripture calls it by the name of *salvation it self*, Joh.4.22. *Act.*28.28. *Heb.*2.3.

2. To walk *worthy* of this glorious mercy to *adorne the doctrine* of the Gospel, by lives answerable unto it, as those that have avouched the Lord for their God, and Christ for their King, *Phil.* 1. 27. *Tit.*2.10, 14. It was a pious and *devout Meditation of Picus Mirandula*, who professed himself amaz'd at the studies, or rather frenzies of men, both to be wondered at and lamented, for

Joan. Picus Mirandula, Ep. 1. ad Franciscum Nepotem, operum, to.2. pag. 342.

for if it be a *great madnesse* for men *not to believe the Gospel*, the truth whereof hath been confirmed by the witnesse of Apostles, the blood of Martyrs, the power of Miracles, the attestation of Elements, the confession of Devils; It is then certainly a *greater madnesse*, *Si de Evangelii veritate non dubitas, vivere tamen quasi de ejus falsitate non dubitares*: to professe to believe the *torments* of hell, and the *joyes* of Heaven, and yet so to live, as if we feared nothing lesse then Hell, or desired nothing lesse then Heaven. Certainly our plagues will be answerable to our Talents if we have not improved them, *Luk.* 12. 47.

3. To tremble at the judgement here threatned of Gods departing from us, and giving us *a Bill of Divorce*, and casting us out of his family, and *removing our Candlestick*, as a very preface to *Goe ye cursed.* If we have ever duly thought of the horrours of *Caine*, the howlings of *Esau*, the distresse of *Saul*, the despaire of *Judas*, we may passe some judgement what it is to forfeit God, and to have him nolonger for our God. What great reason we have to feare this judgement, and lay this matter close to our hearts, may appear if we consider,

1. The sinnes which provoke Gods departing from a people; amongst others such as these, 1. Divers and *strange doctrines* which corrupt the truth of God. *Heresie* in the Easterne Churches made way for *Mahumitanisme*. And therefore when the Apostle makes mention of the *dayes of Apostacy*, when God was in great measure departed from the Church, we finde him still mentioning *delusions*, *lies*, *doctrines of Devils*, *resisting of the Truth*, 2 Thes. 2. 11. 1 *Tim.* 4. 1. 2 *Tim.* 3. 8.

2. Incorrigblenesse under *former judgements*, for the Lord will *not alwayes strive*, either by his Spirit or by his Rod, but *will overcome* when he judgeth, *Amos* 4. 12. though he repent once and again, yet he will at last take the *plumb line* into his hand, *Amos* 7. 1---7.

3. Contempt and scorne of his *Messengers* and their message, which he hath sent, rising early and sending them, 2 *Chron.* 36. 16. when the *servants* were beaten and stoned, and the *sonne* slaine, then quickly after the Kingdome was taken away, *Mat.* 21. 33---43. *Mat.* 24. 34, 38. Certainly since the reformation of Religion the Ministers of the Gospel have never been under more reproach and contempt (and that by

by a Generation of men that think themselves perfecter then others) then in this Age they are; heretofore they were the song of drunkards, now of such as own themselves for Saints.

4. Remissenes and backsliding from our first love, *Rev.* 2. 5---7. falling away from that high esteeme which once we had of the Ordinances of Christ, of the communion of Saints, and earnest zeale for the faith once delivered to the Saints.

5. Neglecting the day and *season of grace*, and the voice of Christ in the Gospel, playing the wantons with so great a *depositum*, as the Jews did, not considering *in this our day the things which belong unto our peace*, Luke 19. 42, 43. when men will not *receive Instruction*, God threatneth to depart, *Jer.* 6. 8.

2. If we consider the *Symptomes* of Gods threatning to depart from us, besides the forementioned sins. As,

1. *Loosing the joynts of Government*, and making continual changes in a State. It is a signe of *sicknesse* in the body, when it knows not how to rest, but is in *perpetual agitation*, from *Chamber* to Chamber, from *Couch* to Couch, from *Bed* to Bed; and so it is in a State when a Parliament doth not please, we try a piece of it, then down with that

that once and againe, and try new experiments, a certaine signe of a sick Nation. It was in the *ten Tribes* a forerunner of this judgement threatned by our Prophet, when they so often pulled down one another; and it may justly make *England* tremble when they compare their condition, and that of the ten Tribes before their deportation together.

2. *Divided interests*, and intestine dissentions amongst the people, *Manasse Ephraim*, and *Ephraim Manasse*, and both against *Judah*, this the Prophet makes an evidence that Gods anger would not turne away from *Israel*, Isa. 9. 21. These kinde of doleful intestine commotions were sad forerunners of the fatal destruction of *Jerusalem*, of which we read in *Josephus*.

Josephus de Bello Judaico, lib. 2. cap. 19, 20, 21. Lib. 5. cap. 1, 2, 9 Lib. 6. cap. 1, 4, 11, 14, 15. Lib. 7. cap. 7, 8.

3. Confusions and *divisions in the Church*; brethren biting and devouring one another, and thereby opening a wide doore for the common enemy to enter in at; for *union strengthens* the interests of those united, and *divisions betray* them. *Jerusalem* is a City *compacted*; the Coat of Christ a *seamlesse Coat*, and therefore the Apostle bids us, *mark those that cause divisions and offences*, and avoid them, as men that drive an interest, and do not serve Jesus Christ, *Romans* 16. 17, 18.

4. Mul-

4. Multitudes of *seducing spirits*, and Emissaries of Satan who go up and down without controle, sowing tares, and laying levens, shaking the mindes of credulous and simple people, who are apt to be turned about with every winde of doctrine, and slyly insinuating under disguises and other shapes, such doctrines as in their own proper colours would be rejected.

5. The *uselesness of many men eminent* for piety and prudence, by whose great perspicacy and grave wisedome, *dangers* might be discovered, *breaches* healed, *difficulties* removed, *expedients* offered, *paths* restored to walk in. A sad providence when the Lord maketh the tongues of such men to cleave to the roof of their mouth, and layes them in his displeasure, (not to them but to the nation) aside as *Rejected stones* unfit, for the building.

Lastly, the General *Senselesness* of Judgments past or present, the *sleep of slumber* and *security* which is upon most of us, as upon *Jonah* in the Tempest, few awakening themselves to cry unto God or to poure out their Confessions, Complaints, or Supplications at the throne of Grace.

The Lord open our Eyes, and persuade

swade us in this our day to lay to heart the things which belong unto our peace, to prepare to meet our God, to hold him fast with strong cryes, and love of his Truth, and not to let him go till he preserve three sinful Nations and snatch them as Brands out of the burning, or at least that we our selves may be hid in the day of the Lords Anger.

I shall Conclude with a few words of *Exhortation*, both unto the *people* in *generall*, and unto you who are *Magistrates* of this great City in particular, unto such things as seeme necessary Remedies of our great danger, and Means to keep our glory in the midst of us still. First, to the *people*.

1. *Repent*, and do your first works, else Iniquity will be your ruine. Even *after a bill of divorce* God allows an adulterous Church to returne unto him. *Jer.* 3. 1, 22. Hos. 2. 2, 19. *In a day of darkenes and gloomines*, of horses and horsemen of fire and Earthquake, of Armies and Terrors, the Lord calls on his people to *Turne* to him, with intimation of a gracious Answer, *Joel.* 2. 12, 13, 14, 18, 19. With a peradventure of mercy, *Zeph.* 2. 3. This means God pre-

prescribeth unto *Ephesus* to preserve their Candlestick amongst them, *Rev.* 2. 5. If this be neglected, *no people nearer unto Cursing* then those who have enjoyed the light and presence of God ripening only thorns and briars, *Heb.* 6. 8. *Amos* 3. 2.

2. *Wrestle* mightily with God, be not refused nor rejected, let the Lord know you are *Resolved to hold fast*, and not to let him go without a blessing, *Gen.* 32. 26. Lord *rather no Canaan*, no milk, no honie, no houses, no vineyards, no heards, no flocks, no Angel, then *No God*, Exod. 33. 14, 15, 16. Lord, *whither shall we go* to mend our selves? thou only hast the words of eternal life? *Joh.* 6. 67, 68. Will changes in Government mend us? will a Democracy, or Aristocracy, or any other form of Politie mend us, if God be going away from us? Ask the Prophet. Now, saith he, *they shall say, we have no King, because we feared not the Lord, What then should a King do to us?* *Hos.* 10. 3. *if we feare not* the Lord, if we *sweare falsely* in a Covenant, if we *be an empty Vine*, and if our heart be divided, and we are found faulty; the best Governments can do us but little good.

3. Resolve every man with *Joshua*, *As for*

me and my House we will serve the Lord, Joshua 24.15. I will tread in the steps of my father *Abraham*, *I will command my children and my houshold to keep the way of the Lord*, Gen.18.19. as *David* did *Solomon*, Prov.4.3,4. If they be my children and my servants, if they expect from me the love of a Father, or the care of a Master, *My God shall be their God*, I will shew the love of a Father and Governour unto them, in not suffering their souls by any neglect of mine *to be poisoned* or endangered by any perverse or Heretical doctrine. The way to keep God in a *Nation* is for every man to keep God in his *own heart*, and in his *own family first*.

4. Prize highly the presence of Christ in *his Ordinances*, the communion of Saints, the assembling of your selves together, *Heb.* 10. 24. *Contend earnestly* for the faith, *Jude v.*3. *Buy the truth, sell it not*, Prov. 23.23. Let no interest, no party, no policie, make you willing to part with any truth of God for promoting any designe of man. If any man speak disgracefully of the Scriptures; if any man tempt you to forsake the Ordinances, or to beget any low or base esteeme of them in you, say unto him as Christ to Satan, *get thee behinde me. Christ will not forsake those* to whom he is *precious*. The more value we set upon him, the more careful we will be

to

to keep him, the more willing he will be to continue with us.

5. Pull off the *vizard*, and look through the *disguizes* which are put upon *false doctrines*, to render them the more plausible. *Hereticks* will bring in their opinions *privily*, and by *faire words* and good speeches will deceive the hearts of the simple; they have *Mystery* on their forehead, *Rom.* 16.17. *Eph.* 4. 14. Col. 2. 8, 18. 2 Thes. 2. 3. 2 Pet. 2. 1. Rev. 17. 5. When *Agrippina* poisoned *Claudius*, she mingled the poison with the meat that he loved, as men *gild over bitter pills*, and as *Lucretius* speaks, tip the Cup wherein there is a bitter potion with hony. Satan knows how to *transform himself into an Angel* of light, and under pretentions of higher perfection, like painted Sepulchres, to veile over, and palliate rotten and unsound opinions.

Recens vastatio vineæ vulpem indicat affuisse, sed nescio qua arte fingendi ita sua confundit vestigia callidissimum animal, ut qua vel intret vel exeat, haud facile queat ab homine apprehendi. Cumque pateat opus, non apparet auctor, &c. Bernard in Cant. Serm. 65.

6. Judge of *Ends by the Meanes* which are used to compass and promote them; there never wants good meanes to advance good Ends. We shall *never need to do evil*, that good may come of it, *Rom.* 3. 8. the wife in the Law was not to do an undecent thing in defence of her own husband, *Deut.* 25. 11, 12. If you see men revile Ministers, decry Ordinances, broach Heresies, foment Divisions, disrespect and lay aside Wise, Religi-

ous, Sober, Serious, Grave Orthodox Patriots, *Latet anguis in herba*, certainly the ends may justly be suspected, that make use of such expedients, as these to promote them.

2. To you that are *Magistrates* in this great City,

1. Study your *Character*, your *Authority*, and your *Duty*, carry your selves like *Gods Ministers*, to be a terror to evil doers; be men of courage, loving truth, &c. *Exod.* 18. 21. 2 *Sam.* 23. 3, 4. *Rom.* 13. 4. Beg wisdome of God as *Solomon* did, that he may shew you the right way, that you may have him, his house and glory nearest to your heart. If you intend Gods house, he *will preserve and build yours*, 2 Sam. 7. 11. If you appeare for him, he will engage for you. If you ask wisdome to serve him in your places, he will give honour and other good things without your seeking.

Numb. 25. 11, 13

Jer. 9. 3.

1 Reg. 19. 16.

2. Be zealous and valiant for the glory, name, worship, interests, *Truth* of God; as *Phineas* was. His zeal for God put a stop to the wrath which was gone out against *Israel*. A *Moses*, a *Phineas* may *stand in the breach* and turne away wrath, when God seemeth a departing, *Numb.* 14. 12, 17, 20. *Psal.* 106. 23, 30. put forth your selves, be willing to shew your selves *nursing* Fathers to Gods Church; Nurses will do all they can to keep poison

Isa. 49. 23. 60. 16.

poison from their children; do you in your places labour to preserve the Church of Christ in this City from the leaven of dangerous and pernicious doctrines. When you are clearly satisfied and convinced, That this is your duty to own God and his Truth, to promote, protect, incourage, countenance *Orthodox Religion*, to withstand and counterwork the projects of seducers, resolve as *Nehemiah* did, that *no fear shall weaken your hands*, Nehem. 6.9,11,13. Shew your selves *Gods Vice-gerents*,, in publickly owning his truth and Ordinances to all the world; This is our God whom we resolve to serve, this is his worship and Religion which we own, this the truth we will live and die in, these the dangerous doctrines we resolve in our places and stations to withstand, and by all righteous means in Gods way to prevent the growth and progresse of them. Isa.25.9.

What an honour would it be for such a famous City as this to be a President to all these Nations, in letting the world see and know their zeal *for God*, and love to his Truth in these backsliding dayes, when *many* Religions do threaten the extirpation of *All*: How highly they value, how stedfastly they cleave to the *unity* and *purity of that Religion* under which they and their Fathers flourished in piety, in peace, in plenty, in tranquility, in

in prosperity, in honour for above fourscore years together, maugre all the power and policy, of adversaries, till of late years we our selves by our sinnes have loosened the joynts of *Religion* and *Government*, and done that with our own hands, which our enemies by all their machinations did in vaine attempt. Oh that now, when the Lord saith, *seek my face*, we would all say, *Thy face Lord we will seek*; when the Lord saith, *Turne ye back-sliding children, and I will heale your back-sliding*, we would all with one heart, with one soule, with one shoulder answer, *Behold we come unto thee for thou art the Lord our God.* If *prayers*, if *teares*, if strong *cries*, if *reformed* lives, if *zealous* purposes, if *united Counsels*, will get a reprieve, and keep our God amongst us, we will stand in the gap, we will hold him fast, we will give him no rest till once again he make these Nations a praise in the earth, and this City a *Jehovah Shammah*, the Lord is there.

3. Believe not those Donatistical and Pontifician spirits, who go about to perswade you, That *Magistrates* have nothing to do with *Religion.* Nothing to do with Religion? What then made *David* think of building God an house, 2 *Sam.* 7. 2. and to set in order the courses of the Levites?

vites? 1 *Chron.* 23. 6. and Priests, *Chap.* 24. How came *Solomon* the Wise to build a Temple for Gods worship which he had nothing to do with? 2 *Chron.* 6. How came *Asa* so bold *to command Judah to seek the Lord God*, and that in order to the quietnesse of his Kingdome, and victory over enemies? 2 *Chron.* 14. 3, 4, 5, 6, 11. How came *Jehoshophat* so much to mistake, as *to take away high places and groves*, to provide that the people might be taught? 2 *Chron.* 17. 6 ——— 9. and to command the Priests and Levites to do their duties? 2 *Chron.* 19. 8, 9. How came *Hezekiah* to be so zealous to *purge the Temple*, to command the Priests and Levites? 2 *Chron.* 29. 4---11, 27, 30. to *Proclaime* a Passeover, 2 *Chron.* 30. 1---6. to appoint the courses of the Priests and Levites, *Chap.* 31. 1, 2. to command the people to give them their *portions*, and not as we endeavour in this Age to take them away, that they might be encouraged in the Law of the Lord, *ver.* 4. How came young *Josiah* to take so much paines in reforming Religion? 2 *Chron.* 34. 1---7. to cause all the people to *stand to a Covenant*, *v.* 32. to command and *encourage the Priests* in the work of the Passeover, 2 *Chron.* 35. 2. How came *Nehemiah* to

Seal

Donatus sic to furore succensus, in hæc verba prorupit, Quid est imperatori cum Ecclesiâ? Optat. lib. 3. Furorem hunc passim refutarunt viri magni. Calvin. Institut. lib. 4. cap. 20. sect. 9. Beza Opusc. to. 1. de pun. Heret. Brent. to. 8. pag. 175----198. Pet. Mart. loc. co. clas. 4. c. 13 sect. 31---33. Gerard. lo. com. to. 6. de Magist. polit. sect. 16. --Rivet in decalog. p. 258. B. Jewel. defence. p. 557--566. Sands Ser. 2. sect. 13--20. Belson of subjection. part. 2. 124--- 129, 145, 151, 159, 178--191, 212 249. & part 3. p. 530--545.

Seal a Covenant? Nehem. 10. 1. to 8. *Enter into an Oath* to keep the Sabbath, and maintaine Religion? *v.* 29. to take *care of the portions of the Levites?* Chap. 13. 10. to threaten the *violaters of the Sabbath?* ver. 21. to *command the Levites to cleanse themselves?* *ver.* 22. to *contend, and curse, and smite* those that had married strange wives? *ver.* 23. 30, 31. to say nothing of the Laws and *Edicts of Christian Emperours* to restrain Heresies and Idolatrie, of which we read in Saint *Austin. Was it zeale and duty in these men* to take care of Religion, and to purge corruption out of the Church, *and is it not so now? was it a fault in the Church of Thyatira* to suffer *Jezabel* to teach and seduce unto Idolatry, *Rev.* 2. 20. And is it holinesse now to leave all men free to write, proclaime, publish without controle, doctrines wholly contrary to the interests of Christ, and the truths of Religion? It were no hard matter to shew you the rise, and to dive to the bottome of this dangerous opinion. I shall onely give you a *Marginal Note in Baronius*, *nulla facultas Imperatoribus de rebus Ecclesiæ decernendi*, (just the language of *Donatus*) That Emperours have no power to determine any thing in Church-matters; and elsewhere, that nothing is valid which a King ordereth in Churches, without the Bishop of *Rome*.

Andrews Tortur. Tort. p. 364--382. *Raynold. contr. with Hart. p.* 586, 587. *Carlson of justification. c.*3. *Davenan. de iudic. & norm. fidei. c.*14 *p.*71---& *c.*16 *p.*91. *Zanch. in* 4. *præcept. l.*1. *c.* 5. *Gillet synops. controv.* 7. *q.*2. *Epist.*48,50. & 166. *contra. Crescon. Gram. l.*3. *c.*51. *de Civ. Dei l.* 1. *c.* 36.

Baron. An. 528. *sect.*7. *Anno* 681. *sect.* 72

4. Re-

4. Reverence *the Oathes and Vowes of God* which are upon you, they are not as *Lysander* profanely said, to be plaid with as boyes do with skittle-pins. It is the *Character of good men* to fear an Oath, *Eccles.* 9. 2. and a most *severe punishment* was brought upon *Zedekiah* for violation of an Oath and Covenant, *Ezek.* 17. 13---19. How observant was *Joshua* of his Oath, though fraudulently procured by the *Gibeonites*? Joshua 9. 19. It is not safe to distinguish our selves out of the obligation of solemn Oathes, or after Vowes to make inquiry, *Prov.* 20. 25. a good man though he sweare to his owne hurt changeth not, *Psalme* 15. 4. How much more when he sweares to endeavour the preservation of pure Religion, and other the great Interests and Priviledges of a Nation.

Plutarch. Apoc.

Ὀυ γὰρ ἐπὶ δόλῳ πατὴρ Ζεὺς ἐωσὶ ἀραγὸς· Ἀλλ' ὅιπερ πρότεροι ὑπὲρ ὅρκια δηλήσαντο, τῶν ἤτοι ἀυτῶν τέρενα χρόα γυῖα τ' ἐδόντα.

Homer. Iliad. 4. *Vid. Exemplum Philippi Macedonum Regis. Pausan. l.* 8. *p.* 465.

Lastly, consider in this our day what are the things which belong to our peace, *Luke* 19. 42. It is a great *wisdome* in evill dayes *to redeeme Time*, Ephes. 5. 15, 16. It is noted of the *men of Issachar* that they had *understanding of the Times to know what Israel ought to do*, 1 *Chron.* 12. 32. As *Mordicai* said to *Ester*, who knoweth whether thou art come to the Kingdome for *such a time*

as this? Ester 4. 14. Surely in such a time as this, a day of trouble and rebuke, it is necessary for every man to beg of God to *shew him his way*, to advise with the Word of God, what wisdome, or counsel, or help he may put in to keep God with us, and to prevent this dismall Woe of Gods removing our Candlestick and departing from us. Must I *write*? must I *speak*? must I *counsel*? must I *pray*? must I *do Judgement and Justice*? *Lord we seek of thee a right way*, be thou intreated of us, *Ezra* 8. 21, 23. In evil and dangerous dayes, as all men, so especially *Moses* and *Phineas*, Magistrates and Ministers are by their fidelity and zeal to stand in the gap, and to obviate those judgement which are impendent over us.

I conclude with the Prophet *Zachary*, Zach. 2. 5. The Lord is a *wall* of fire round about, where he is the Glory in the midst of a people. He will *encamp* about his House, *Zach.* 9. 8. upon all his glory there shall be a *defence*, Isa. 4. 5. in token whereof the *Cherubims* were on the walls of the Temple, to note their protection about Gods people, 2 *Chron.* 3. 7. *Psal.* 34. 7. But if we do not resolve to hold

hold God faſt, if the glory of his Truth, Worſhip, and preſence be once gone from us, if we once come to know the difference between the ſervice of God, and the Kingdoms of the Countreys, we ſhall with horrour ſubſcribe to the truth and dreadfulneſſe of this diſmall threatning, *Wo alſo to them when I depart from them.* 2 Chron. 12. 8.

FINIS.